1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

97 [304] nemepi ol-châni otii o-sarge, nepiki o-rani enye.

Ore ten eidipi netumuret il-ayiok, etiji 'Sipolio.

Netoni 'ng-olungi oñgwan ti-aig, neitobirakini 'ng-ai.

Ore 'm-baa enye nepetyaki 'ng-aangitini pe, ten elgiris 'n-doiye, nemunin i-sesoni.

[223] Neishori menkitme nalilita, nebgor in-dariti nepik il-logunny; nepik oli 'l-tyia.

Eayuni nalotu 'l-sipolio eitabir enaa 'ngoriyak nepik i-surutya oo 'l-kilani. Nesir oli 'ng-omonito te-'n-durata.

Ore y' eishie pikin, neburai, nesita 'L-barnot. Ore y' esita 'L-barnot, neiten 'l-kilani, neishop in-dikitin oo-'l-muran.

561 Ore pe eshita 'l-taighen, etiji 'L-muran.

Ore eayur il-muran naleig ten eji 'L-oingok araki 'N-gaminini, amu eishori neishopo 'n-dwalan araki 'l-tarutigen.

954 Ore eji 'l-muran 'l-oingok ten eidim netaar il-meek kumok.

hide on which is the blood is carried by the boy and placed on his bed.

When the boys have all been circumcised they are called 'Sipolio (recluses).

They remain at home for four days, and bows are prepared for them.

They then sally forth and shoot at the young girls, their arrows being blocked with a piece of honey-comb so that they cannot penetrate into the girls' bodies.

They also shoot small birds[1], which they wear round their heads together with ostrich feathers.

The Sipolio like to appear as women and wear the surutya earrings and garments reaching to the ground. They also paint their faces with chalk.

When they have all recovered, they are shaved again and become Il-barnot (the shaved ones). They then discard the long garments and wear warriors' skins and ornaments.

After this their hair is allowed to grow, and as soon as it has grown long enough to plait, they are called Il-muran (warriors)[2].

The warriors are fond of the titles 'L-oingok (the bulls) and 'N-gaminini (the generous people), for they may then wear bells or a bracelet called il-tarutigen.

Now to become one of the Oingok, a warrior must kill many savages.

[136] [1] The bird which the Sipolio wear round their heads is the sunbird (Cinnyris [illegible]). Boys who behaved in a cowardly manner during the operation are not allowed to shoot these birds.

[2] This word is commonly but incorrectly written Elmoran.

As only those candidates who belong to a given village may be operated on in that village, it is seldom that there is more than one circumcised at a time, but should there be two or three candidates belonging to a single village they would be circumcised together on the same day at the same time. There is no elaborate ceremonial accompanying the operation or preparatory to it. A boy will continue herding his cattle until the late afternoon of the day before that fixed for his circumcision. He is then fetched back to the village and has his hair shaved off by his mother, and has new sandals and a new skin dress given to him. This dress must be made of the skins of four ram sews together, and will be worn the following day during the operation. The actual operation takes place next day, either early in the morning or in the middle of the day. If it is in the morning, the cattle are kept in the yard until the ceremony is over, but if it is in the middle of the day the cattle must be brought into the yard and kept there during the ceremony, for it is absolutely essential that the cattle shall be in their enclosure during the whole of the ceremony. Sheep and goats are not included in this rule. The boy (or boys) sits on an ox-skin in the courtyard in front of his mother's hut wearing his new ram-skin dress and sandals, and the operator performs the operation with a special small knife without any elaborate ceremonial. The boy then retires to his hut to convalesce. A fat ram is killed for the patient, who is fed on meat boiled in fat and on plain cold fat, "so that he may get well quickly." After about five or six days the other boys in the district who have already been circumcised and have recovered, call for the boy, and he joins their band for the period of their novitiate.

The Novitiate.—The period of novitiateship varies in length of time, as a boy must remain in the novice stage from the time that he is circumcised until every other candidate has been circumcised too. Usually a period of about two years elapses between the time of the bull-seizing ceremony and the time when the last candidate has been operated upon. Then the group undergoes the hair-shaving ceremony which marks their transfer from the novice stage to the warrior stage; thus, the last few to be circumcised may only have a few weeks in the novice stage, while others may be about two years in that stage. During the novitiate, there are certain rules and regulations which must be observed by the novices. They wander about the country in bands armed with bows and bird-arrows visiting more especially those villages where they hear that fresh candidates have just been circumcised, and enlisting them in their groups. During the whole novitiate period the novices must not cut their hair at all, nor may they indulge in any form of sexual intercourse, nor may they use red ochre, but only plain fat on their bodies. They are required to shoot as many birds as they can, and to skin these and stuff them roughly with grass, and tie them to their hair as a decoration. More and more skins are added to this head-dress as the weeks go by, until at length a boy has a complete wig of stuffed bird skins. Certain birds must on no account be so used, notably birds such as pigeons, doves, and

88 | /83 cont./
[624] [62] trample underfoot. The one now scorned had also wanted /84/ to
regale guests with it on that day, but no one came to him whose son
showed himself to be a *shoof*. While the old people, as long as
[535] [533] there is something to eat and drink, are only interested in that, the
warriors, already early in the afternoon, start to dance and sing
with the young girls and amuse themselves in this way into the night.
Not until about ten o'clock do they go back to their kraal, to which
the girls presently follow them, after they have begged for a little
more milk, which they take along to their lovers. /Ill. 18 appears
here./

[758] The circumcised boys, soon after the completed operation, went
into the huts of their mothers and stayed there for seven days, until a
superficial healing of the wound has taken place. In order to hasten
this, they are particularly well cared for and are given only milk,
[411] blood, and meat. During the following period, until complete
[223] healing, they roam in small bands with bow and arrow -- they do not
use the ordinary bows, but ones only about half as long, made only
for this occasion; the arrows used with them have a wax ball at the
tip -- through meyye /85/ and forest, in order to shoot small birds,
the skins of which they string by the beaks on a cord, which they
place garland-like around forehead and occiput. Between the bird
[301] [302] skins the *os sibelio* (sing. *on sibeli*) -- as the newly circumcised ones
are called during their recuperation -- stick an ostrich feather on
each side of their heads and paint their faces with white clay (*en
dongoi*). On the first day they go out, they slaughter a white goat-
[262] buck on the meyye. After they have roasted and eaten its meat,
they throw the gnawed bones into the fire. This meal is called *ol
gilee l ol lenek* (*ol gilee* = the goat buck, *ol lenek* means the tree
with whose branches they make the fire). Every evening after their
excursions they return to the kraal and to the huts of their mothers.

88 |
91 | As soon as the young girl, who until then has lived in the warrior
kraal in the most unrestricted freedom, concludes from certain

[TEXT CONTINUED ON PAGE 86]

44 warriors also carry a narrow oval shield made of buffalo or giraffe hide on a wooden frame, and painted with insignia including the warrior's age grade and clan.

561 701 Originally during the period of warriorhood the morani were not expected to do any work except [712] [542] [836] fight. They lived in a separate village, called a manyatta, and were generally taken care of by the unmarried girls of the tribe. Discipline was reputed to have been extremely good. The warriors had older advisors whom they obeyed.

224 Ostrich were hunted to obtain feathers [223] [304] [401] for ornaments, buffalo and giraffe for shields, and lion for the highly prized mane. Traditionally the moran was expected to blood his spear on a lion. The dramatic Masai lion hunts are famous. (Dixon, 1962). At 177 178 present warfare and lion hunting are illegal. The obvious 561 701 result is a large body of young men with absolutely 224 721 nothing to do for a period of up to 15 years of what could be the most energetic period of their lives. [233] They tend the livestock some, but much of the time there is nothing for them to do. As a consequence discipline is breaking down. The elders apparently have much less influence or control over the morani than they did